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By GEORGE L. FORD

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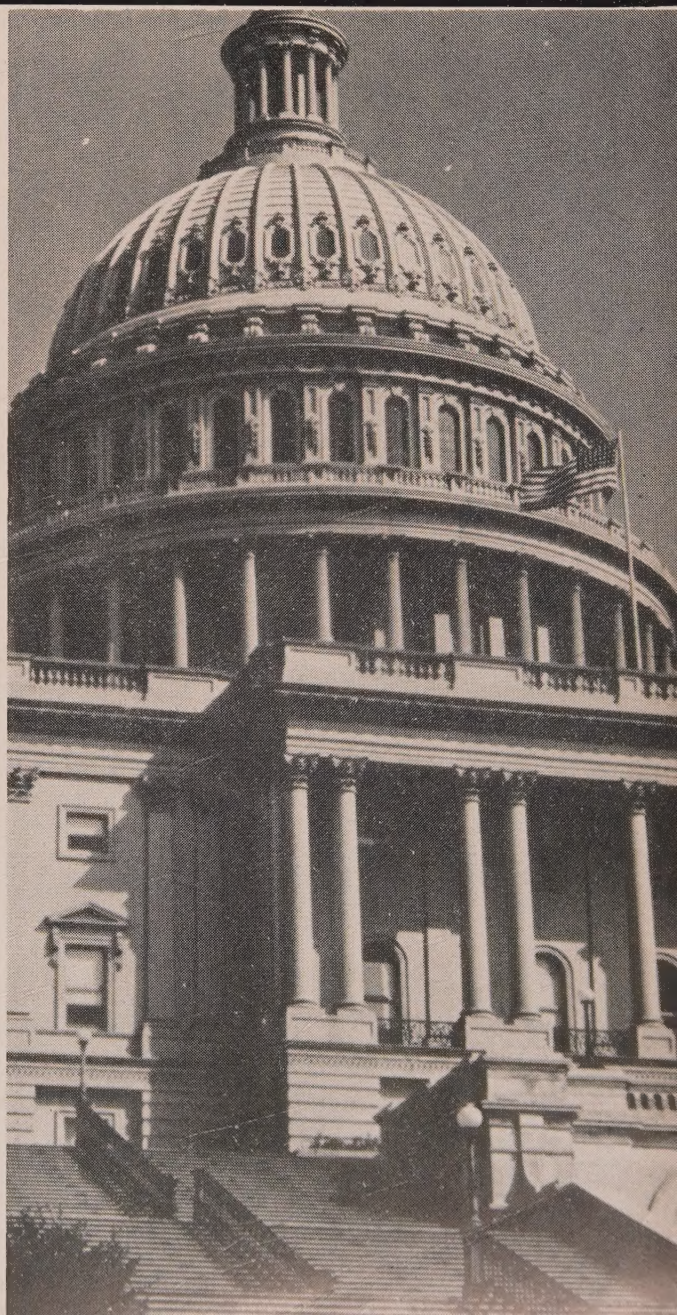
Why He Finds It Hard
o Be Enthusiastic About The NCC

By G. AIKEN TAYLOR

Let's Get
Evangelical Youth
in Federal Service Careers

A PICTURE STORY



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Action

Official Publication of the
National Association of Evangelicals

VOL. 19, NO. 3

READERS' GUIDE FOR MAY 1960

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NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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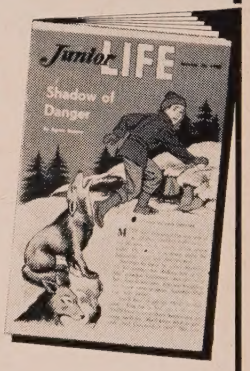

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capital commentary...by don gill

report on religious trends from NAE's office of public affairs, washington, d. c.

. . . . . .

Aftermath of the Air Force manual issue: Certain leaders within the National Council of Churches argue that the real issue is economic, at least in large measure. They support this argument by the assertion that the "right wing agitators" are supported by funds which represent oil interests, and other big business enterprises. Charges of Communist affiliations within the churches are really aimed at the economic policies of the Council which impinge on business interests. Thus the agitators are themselves "front groups" for capital. It is not essentially a religious struggle but an economic one, according to these sources. In other quarters there is growing feeling that the issue involves three fields of policy -- political, social and theological -- in which the individualistic and collectivistic approaches are in conflict.

Vice-President Nixon recently faced the question of U. S. assistance in providing birth control information to other nations. He made his statement in response to questions put to him at the annual meeting of the Associated Church Press in Washington. The U. S. should not "interfere...with the internal affairs of any other government," he said. He continued, "If they reach a decision that they want to limit population growth at a certain point and come to us for assistance, we should give it to them."

Following the Wisconsin primary most political analysts were convinced that religious affiliation played a major role in the way people voted. Heavily Catholic precincts turned out to be solidly pro-Kennedy and included a substantial cross-over of Republicans. Humphrey picked up his strongest support in farm areas. While the vote was generally along the lines predicted, Humphrey did somewhat better than many had expected, and Kennedy not quite as well as some of his supporters had hoped. The key question among political pundits now is whether the religious issue may be a setback for Kennedy. Results of the West Virginia primary may be the touchstone.

Bills to eliminate alcohol service on the airlines are being subjected to stalling procedures. The Senate Interstate Commerce Committee insists that the House should act first, while the House Interstate Committee points out that it acted first once before and the Senate failed to pass the measure. In executive session the House committee got as far as asking the director of the Federal Aviation Agency how effective his regulation is proving. Among church leaders the FAA regulation is generally viewed as an attempt to avoid legislation which would eliminate air alcohol entirely.

Tobacco is becoming increasingly suspect as a national health hazard. What worries federal health officials is that the U. S. public is not cutting down on the smoking habit. At least five government agencies are involved at one point or another: Public Health Service, Food and Drug Administration, Agriculture Department, Federal Trade Commission and the Alcohol and Tobacco Tax Unit of the Internal Revenue Service, plus several congressional committees. Yet effective government action to cope with the problem is at an impasse. Reason: Tobacco is a well-entrenched part of the economy; to grapple with the health problem would inevitably hurt somebody economically.

The appointment of Edward K. Mills, Jr. as chairman of the Federal Communications Commission was widely interpreted as an indication that the White House wants higher standards in the broadcasting industry. To date the FCC has interpreted the "public interest" clause in a very liberal sense. Ability to maintain higher standards of programming, as a prerequisite to licensing radio and television stations, could be in the offing. However, it is equally clear that the FCC intends to avoid a censorship role in the communications field.

A CATHOLIC PRESIDENT: HOW FREE FROM CHURCH CONTROL?

Here are facts to help you find the answer for yourself.

By George L. Ford

"IT SEEMS TO US that a man's religious convictions is one of the facts we have a right to know about a candidate, just as we want to know everything else about him."[1] This quote—most significant in this presidential election year—is not from a Protestant source. It appeared in an editorial on "Catholics and the Presidency" in *Ave Maria,* a Catholic home weekly.

We agree with the editor. When we raise the question, "Should a Catholic be president of the United States?" we should not be accused of bigotry. It is a legitimate question and to deny us the right to raise it smacks of the intolerance of which the questioner is accused.

Our Constitution provides that religion—which is a man's relationship with God—should not be an issue in politics. We concur in this, but since the Roman Catholic Church chooses to make its play in the political arena, every American citizen has the responsibility of objectively considering the limitations under which a Catholic would serve as president of the United States.

When we consider these limitations, religion is not the basic issue. Rather it is the political action of the Roman Church. Religion is the means used to demand the loyalty to put the political action into operation.

In his book, *The Riddle of Roman Catholicism,* Jaroslav Pelikan points out that one of the most dramatic aspects of Catholicism is its conflicts with state government, whether monarchy or republic or totalitarian.

Throughout the history of Europe, the Roman Catholic Church has used two means of control over government —concordat and condemnation, whichever one will work best in a given situation. A concordat is simply an agreement made between the Pope and a sovereign or government of a country for the regulation of ecclesiastical matters. An example is the Treaty of the Lateran which was signed in 1929 between Mussolini and Pope Pius XI. In this Mussolini gave the Pope the right to the papal states and certain exclusive rights in the free exercise of the Roman Catholic religion.

It is this concordat which has been the basis of difficulty for Protestants in Italy ever since. Even though religious liberty was guaranteed in the treaty signed with the Allied powers after Word War II and in the new Italian constitution, the Italian government under the pressure of the Roman Catholic Church insisted on enforcing the conditions of the old concordat.

The National Association of Evangelicals has worked unceasingly to get the old Fascist regulations set aside. Some two years ago the Supreme Court of Italy decided in favor of religious freedom for Protestants, but the implementation of the court order was delayed awaiting the signatures of the Prime Minister and the Minister of the Interior. Not until March 1960—and then largely through the insistence of the United States ambassador that Italy comply with the peace treaty—was the Supreme Court decision officially published giving religious liberty and legal rights to Italy's Protestant minority. The long history of this case clearly illustrates the strength of the church where Catholicism is the recognized religion.

(Please turn page)

[1] *Ave Maria,* March 21, 1959.

Dr. Ford is executive director of The National Association of Evangelicals.

In modern times the pull of governments away from Rome has been the biggest problem the Church has faced. In order to combat this, she was compelled to enter politics —necessarily on the defensive. To quote Pelikan: 'Economic power and political ambition have often added their discordant note to the voice of the church in the defense of the gospel. But Roman Catholicism has made it possible for the faithful to take part in politics . . . with the assurance of the church's blessing."

While we believe that every Christian should—as an individual—be active in matters of civic responsibility, if a Roman Catholic in this function does not faithfully fulfill the canon law requirements of the Church, he is liable to excommunication. Since salvation for a Catholic is only through the Church, excommunication means the loss of salvation.

CODE FOR LAYMEN

To show how this would apply practically, let us look at a disciplinary code adopted in January of this year by the Diocese of Rome. At this meeting—the first for this diocese in more than 500 years—were 800 Catholic clergymen. In their recommendations for a disciplinary code covering every activity of priests was a special section devoted to the duties of Catholic laymen. This code for laymen includes such restrictions as:

The Catholic layman is subject to excommunication if he joins or votes for political parties or persons that promote heretical principles or doctrines.

He can be excommunicated if he has any part in enacting laws harmful to the Church.

He is forbidden to read publications inspired by Protestantism, atheism or materialism.

He is barred from taking part in services, sermons or discussions of non-Catholic groups.[2]

While this as adopted now applies only to the Diocese of Rome, it is interesting that the Pope disclosed that the idea for the Rome Synod was suggested by one of his advisers as a preliminary to the Ecumenical Council. Since this meeting—and presumably its legislation— is a forerunner to the Council which will be for the entire Church, we can expect that the standards set forth will be applied Churchwide.

This means that a Roman Catholic public official and individual Roman Catholic voters can in this day be under specific restrictions in the area of political activities, not based on antiquated decisions but on very up-to-date ones.

Another modern situation was reported in the February 29, 1960 issue of *Life* in an article entitled, "Trujillo Takes on Tough Foe." For thirty years this dictator of the Dominican Republic has led its three million people from economic chaos to a relatively high standard of living. But the price to the Dominican people in the loss of liberty and deprivation of individual rights has been very high.

Because of this there have been several attempts to assassinate Trujillo. He has successfully put down every plot, but in the last incident he made the mistake of arresting many prominent Catholics, including a young Catholic seminary student. This violated the 1954 concordat with the Vatican in which Trujillo agreed not to arrest any clergy of the Catholic Church without first notifying church authorities.

The Catholic bishops in the Dominican Republic met and published a strong statement warning Trujillo to stop violating the rights of men. For thirty years the Catholic Church had not bothered Trujillo in his brutal actions, but things changed the moment he crossed the line into what the Church considers its domain. The comment in *Life* is that ". . . he will find it impossible to pose before the people as a friend of religion now that the Church has turned its face against him."

But the question is raised concerning the application of such incidents as these to the American scene. Is not the American Catholic different? Doesn't the Roman Catholic Church in America operate under different principles? One would like to think so, but the evidence does not bear it out.

An encyclical letter by Pope Leo XIII issued in 1885 sets forth a "Christian Constitution of States." This letter is dealt with at length in a book, *Catholic Principles of Politics,* written and edited for the Department of Social Action of the National Catholic Welfare Council by John A. Ryan, professor of Moral Theology at the Catholic University of America and Francis J. Beland, head of the Department of Politics at Notre Dame University. They summarize this letter as setting forth the following goal for church-state relations:

. . . The State should officially recognize the Catholic religion as the religion of the Commonwealth; accordingly, it should invite the blessing and the ceremonial participation of the Church for certain important public functions, as the opening of legislative sessions, the erection of public buildings, etc., and delegate its officials to attend certain of the most important festival celebrations of the Church; it should recognize and sanction the laws of the Church; and it should protect the rights of the Church, and the religious as well as the other rights of the Church's members.[3]

Relative to the rights of other religious groups, particularly in the propagation of their faith, this book says:

Since no rational end is promoted by the dissemination of false doctrine, there exists no right to indulge in this practice . . .

Superficial champions of religious liberty will promptly and indignantly denounce the foregoing propositions as the essence of intolerance. They are intolerant, but they are not unreasonable. Error has not the same right as truth. . . . As we have already pointed out, the men who defend the principle of toleration for all varieties of religious opinion assume either that all religions are equally true or that the true cannot be distinguished from the false. On no other ground is it logically possible to accept the theory of indiscriminate and universal toleration. . . .

THEORY IS APPLIED

To the objection that the foregoing argument can be turned against Catholics by a non-Catholic State, there are two replies. First, if such a State should prohibit Catholic worship or preaching on the plea that it was wrong or injurious to the community, the assumption would be false; therefore, the two cases are not parallel. Secondly, a Protestant State could not logically take such an attitude because no Protestant sect claims to be infallible. Besides the Protestant principle of private judgment logically implies that Catholics may be right in their religious convictions and that they have a right to hold and preach them without molestation.[4]

The foregoing is theory. How does it work out in practical application in a country like America? We cite three examples which clearly indicate that this theory is applied wherever possible.

In *The Moral Obligation of Catholic Civil Judges,*[5] the author, John Dennis Davis, deals with the question of what a Catholic judge should do with a Catholic lay-

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[2] Ecumenical Press Service, Geneva, Feb. 5, 1960.

[3] *Catholic Principles of Politics* by John A. Ryan and Francis J. Boland, The Macmillan Co., ninth printing 1958, p. 316.

[4] *Op. cit.*, pp. 318-319.

[5] *The Moral Obligation of Catholic Civil Judges* by John Dennis Davis, published 1953 by Catholic University Press. Out of print 1957.

man who has refused to pay his taxes for the public schools. He describes such a tax as "a penalty for exercising the Catholic divine constitutional right of being interested in the spiritual development of the child." If a particular Catholic appears in court on a charge of refusing to pay such a tax, "the Catholic judge should do what he can to show the law's injustice and to avoid its application."

In *Catholic Men* for May 1958 (p. 17), Father Francis J. Connell, regarded as a preeminent Catholic theologian in the United States, warms Catholic civil officials that if they should dare to bring a priest to trial without first getting permission from their Church to do so, they would invite instant excommunication. He does state that in cases involving grave violations of civil law he is sure the Church would not withhold consent for civil trial, but the very existence of such a privileged class "outside the law" is disturbing.

The third example occurred 1956 when the Archbishop of the New Orleans Diocese, Joseph Francis Rummel, threatened in his Arch-diocesan paper "automatic excommunication" to members of the Louisiana legislature if they should support compulsory segregation laws applying to Catholic parochial schools.[6] Without arguing the issues involved, to be thus threatened means the application of pressure on government officials that makes them unable to exercise their free judgment in carrying out their official duties. No such pressure can be placed on Protestant and Jewish civil officials for the leaders of their religious groups cannot enforce their will by the threat of the loss of salvation.

CATHOLIC PRESS REACTS

How would this apply in the case of the President of the United States? In the March 3, 1959 issue of *Look* there appeared an article about Senator John F. Kennedy. Mr. Kennedy is quoted as saying, "Whatever one's religion in his private life may be, for the officeholder, nothing takes precedence over his oath to uphold the Constitution and all its parts—including the first amendment and the strict separation of church and state. Without reference to the presidency, I believe as a senator that the separation of church and state is fundamental to our American concept and heritage and should remain so."

For this and other statements in which he expressed his opposition to a U.S. ambassador to the Vatican and federal aid to parochial and private schools, Kennedy received some adverse publicity from the Catholic press.

Editorialized *America,* a national Catholic weekly, just four days later: "We were somewhat taken back . . . by the unvarnished statement that 'whatever one's religion in his private life . . . nothing takes precedence over his oath . . .' Mr. Kennedy doesn't really believe that."[7]

On the same day *Ave Maria* said: "Something does indeed take precedence over the obligation to uphold the Constitution—namely, conscience. And this applies whatever the religion of the officeholder. No man may rightfully act against his conscience. To relegate your conscience to your 'private life' is not only unrealistic, but dangerous as well."[8]

The word "conscience" came up again when *Newsweek* magazine asked the American Jesuit, William A. Van Roo, professor of theology at Pontifical Gregorian University in Rome, "What will the Church's attitude be towards an American Roman Catholic President?" The professor answered: "The Church will regard him as an American citizen and official, who is bound by oath to serve his country according to his conscience, which is his moral obligation."[9]

This all sounds innocent enough until we know what is involved in the use of the word "conscience." *The New Republic* for December 2, 1957 quotes James Cardinal Gibbons as saying: "While you [Protestants] believe in private judgment, we [Catholics] believe in a religion of authority which our conscience tells us is our lawful guide and teacher in its own sphere." In other words, a Roman Catholic's conscience—well conditioned by early training—endorses what the Church says about its authority.

OATHS AND CONSCIENCE

To read the book *Moral Guidance* by Edwin F. Healy, professor of Moral Theology at West Baden College, is quite a revelation of the Catholic attitude concerning oaths, conscience, and mental reservation. This is a Catholic textbook in principles of conduct for use in colleges and universities and is published by the Loyola University Press, Chicago, under the *Imprimatur* of the late Samuel A. Stritch, who at the time of publication was archbishop of Chicago.

Page 114 of this book gives this bit of "moral guidance": "A promise under oath to do something sinful does not bind at all." In other words, if a Roman Catholic, be he peasant or President, swears to do something, but in the course of carrying out the promise a sinful action is needed—remember that anything against the dictates of the Church is sin—the oath becomes void or invalid and is not binding!

There is a discussion of conscience on pages 27-29. Conscience is defined as ". . . the judgment which one makes about the moral goodness or badness of a way of acting that one now faces." The author goes on to say that "Conscience should be our guide in every act." He then gives certain rules of conscience which have the effect of removing conscience from the area of private judgment and placing it under the control of the Roman Catholic Church. So a loyal Roman Catholic, even in the exercise of public responsibility, would "follow his conscience" in setting aside his personal judgment if the dictates of the Church were contrary to it. He has been taught that conscience must be in line with the position of the Church.

"Mental reservation" is another interesting area covered by Healy. In this discussion on pages 246-249 we are told there are two kinds of mental reservation—strict and broad. The strict mental reservation is a lie, and consequently is not allowed. Broad mental reservation limits the meaning and in effect hides something, but there is no lie involved in this.

The book offers this "moral guidance":

> For a sufficient reason we may thus permit others to deceive themselves by taking the wrong meaning out of what is said, and this remains true though the listener because of his ignorance does not know that there is another meaning to the word that is employed.

The following examples are given:

> If asked by a customs official, "Anything to declare?" I may answer, "No," even though I have several thousand dollars' worth of taxable articles. My answer means: "I have no dutiable goods that I wish to reveal for taxation. It may be that I actually have such goods on my person. I need not expose them to your view. It is your duty to discover them." In acting thus, however, one must beware of scandal.

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[6] *Newsweek,* March 5, 1956, p. 51.
[7] *America,* March 7, 1959, p. 651.
[8] *Ave Maria,* March 7, 1959, p. 18.
[9] *Newsweek,* December 21, 1959.

(Continued on page 13)

LET'S GET EVANGELICAL YOUTH

NAE staffers Ford, Taylor and Gill go over seminar program with Gerald Strober, Gordon College and Glenn Everett, RNS correspondent.

A group of students accompanied by Gordon professor Milburn Keen (third from left) stand on the steps of the Supreme Court Building.

Sen. Leverett Saltonstall (R., Mass.) spends a lighter moment with one o his constituents, Roy Johnston, Jr., post graduate student at Gordon College

Students from Bethel College, Misha waka, Ind., prepare a report whicl will be included in a summary paper

N FEDERAL SERVICE CAREERS

THERE ARE NO statistics available to show how many evangelical Christians there are among the more than two million civilian employees of the federal government. The National Association of Evangelicals knows, however, that there are some there now who were not there four years ago.

They are in government service largely as a result of the annual "Washington Seminar on Federal Service" sponsored jointly by the Office of Public Affairs and the Commissions on Higher Education and Social Action of the National Association of Evangelicals.

The fourth such seminar held recently attracted eighty-eight students and faculty members from twelve evangelical colleges. Represented were Asbury College, Wilmore, Ky.; Barrington College, Providence, R. I.; Bethel College, Mishawaka, Ind.; Calvin College, Grand Rapids, Mich.; Eastern Nazarene College, Wollaston, Mass.; Gordon College, Beverly Farms, Mass.; Houghton College, Houghton, N. Y., Nyack Missionary College, Nyack, N. Y.; Taylor University, Upland, Ind.; Trinity College, Chicago, Ill.; Wheaton College, Wheaton, Ill., and Evangel College, Springfield, Mo.

The seminar provided as intensive a three-day course in government as you could get. For the students—selected for their grade average and interest in public affairs—it was a revelation.

Typical of the students was LeRoy Johnston, Jr., a 1959 Gordon graduate who is now back at his alma mater for post-graduate work in history and some special work at Gordon Seminary. Johnston's primary interest right now is teaching—either in the field of history or political science—but he does not rule out the possibility of a career in federal service. What he saw and heard at the seminar certainly challenged him toward this vocation.

In three days Johnston and his eighty-seven companions:

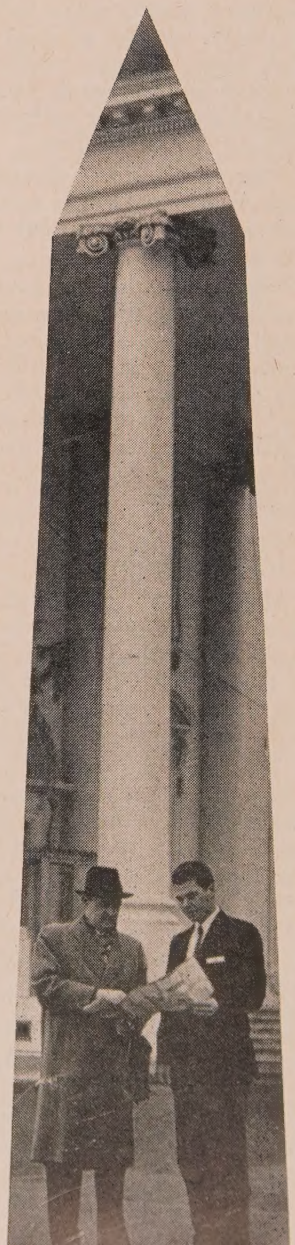
- Visited the White House and heard Dr. Frederick Fox, a clergyman and special assistant in the White House, describe the six functions of the office of the President.
- Got a global view of international problems at a State Department briefing.
- Took a sample Civil Service test and heard Civil Service Commissioner Frederick J. Lawton say that more than 6,000 Civil Service appointments will be made this year.
- Sat in on Congressional committee hearings, interviewed a Senator, and were briefed by legislative aides.

Friendships were formed among students from different schools. Roy Johnston, Jr., (right) talks with Ayo Bodunrin from Nigeria, student at Houghton, and Dave Warriner and Sue Fleming, Wheaton.

- Absorbed a full morning of information via films and lectures at the Agriculture Department.
- Heard two journalists — Glenn Everett, Washington correspondent for Religious News Service, and Dr. James D. Murch, managing editor of *Christianity Today*—discuss the press and religion in Washington.
- Learned of both the problems and opportunities in federal service from the evangelical viewpoint of Christians who now work for the government.

The program of the seminar is designed with a four-fold purpose in mind: (1) To understand how the federal government is organized, (2) To see how the functions of government are implemented, (3) To hear how trained participants, such as government officials and journalists, view the operation of government, and (4) To learn how those who are interested in federal service may qualify for appointment.

But the sponsoring groups are concerned with more than just interesting people in a job in Washington. Dr. Clyde W. Taylor, secretary of public affairs for NAE, told one of the seminar sessions: "Many of the big problems we have are going to be solved at the community and state levels. We hope some of you young people will go into government at this level." END



Dr. Earle Cairns, Wheaton professor and seminar coordinator, and Johnston look at a visitor's map of Washington in front of the White House.

Why I find it hard to be enthusiastic about

THE NATIONAL COUNCIL OF CHURCHES

A Presbyterian editor speaks his mind. **By G. Aiken Taylor**

FROM TIME TO TIME we are asked why we evidently find it hard to wax enthusiastic about the National Council of Churches. The questioner usually wants to know why we cannot see the value of a cooperative body through which a united Protestantism can speak, even if everything said may not be entirely in accord with our particular views.

Now that is a fair question and we think it deserves a fair answer. Herewith we offer a candid but (we hope) fair answer.

We believe in cooperative bodies through which Protestantism may accomplish things in a united way. We know of such bodies. But there are two principal reasons why we find it hard to be enthusiastic about the National Council of the Churches of Christ as a body allegedly belonging to this category:

I. ITS MISSION

Most people think of the National Council as a great cooperative body speaking on behalf of the churches of its constituency. It is not that at all, either in its own thinking of itself or in the way it carries out its work.

The NCC has become a *headquarters* of the churches, a policy-making, strategic body with a Mission to the churches. And there's a great difference between a *council* and a *headquarters*. What's the difference? Essentially it's the difference between the Diaconate of a Baptist church and the Session of a Presbyterian church. In Baptist polity, final authority rests exclusively with the congregation. The Diaconate is a body created by the congregation to which the congregation delegates responsibility. But the Diaconate remains answerable to the congregation and exists solely to carry out the congregation's directives.

A Presbyterian Session, on the other hand, does not speak *for* the congregation, it speaks *to* the congregation, answerable only to the authority of the Word of God and the Standards of the Church. In Presbyterian polity, the Session exercises an oversight over the spiritual life of the congregation and makes the spiritual decisions that affect the congregation's life and worship. Its members are elected by the congregation, but once elected they do not serve as delegates answerable to the congregation.

A Body with Authority

Now the NCC both thinks and acts like a Presbyterian Session. Its voice is not lifted on behalf of the churches, but to the churches over which it increasingly considers itself as having oversight. And we Presbyterians, as constituent members of the NCC, are increasingly turning to the NCC for definition and guidance in faith and order, rather than to the Word of God as formerly. A goodly proportion of the new ideas adopted by our General Assembly in recent years have been sent down, for purposes of adoption, by the NCC. A great many ideas and "thought-forms" which have suddenly begun to characterize our teaching and preaching originated within the NCC. And many of the proposals affecting faith and order within our denomination are laid before the Church for the express purpose of bringing us into line with the faith and order represented by the NCC.

Here's a minor, but representative case in point:

I have before me a "message to the churches" issued by the NCC in a bulletin dated December 30, 1959. The bulletin itself mentions the steps by which this message came into being, was adopted and sent down for the information and guidance of member churches. It was drafted, according to this bulletin, by Dr. J. Oscar Lee, Executive Director of the Department of Racial and Cultural Relations of the NCC. It was next submitted to the Executive Board of the Division of Christian Life and Work (there are literally multiplied dozens of Committees and Departments in the NCC, each with its director, assistants and staff). After approval by the Department and then by the Executive Committee, it was sent down to the constituent churches for adoption.

The agency in our denomination corresponding to the above Department of the NCC is the Division of Christian Action. This Division received the "message" and made it a part of its next communication to the congregations of the Presbyterian Church, U. S. And the release from the NCC accompanying the "message" states: "The message will be read on Such and Such a Sunday from thousands of pulpits in addition to being reprinted in newspapers, magazines and reported on radio and television." The constituent churches, presumably, harkened and obeyed.

I repeat: this "message" (however good) was not, by the wildest stretch of the imagination, the voice of the churches. It was not even intended to be. Written on a sensitive subject about which Christians should concern themselves, it was issued with the intent and purpose of saying to the churches something which, in the opinion of "headquarters," needed to be said.

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The Protestant Equivalent of Rome

Whether the thing actually needed to be said or not is entirely beside the point. The thing we are examining is the administrative philosophy of the NCC. In this philosophy, the NCC is not a Baptist Diaconate, but a Presbyterian Session. In other words, the NCC increasingly thinks of itself as the Keeper of the Keys: the Protestant equivalent of the Vatican.

Can this be possible? Officially, no. Unofficially, yes. And our lack of enthusiasm for the NCC is not on account of what it is supposed to be but on account of what it actually is. Look at another illustration:

Cleveland Study Conference

Remember the Fifth World Order Study Conference which caused such a sensation by advocating the recognition of Red China? This action was vigorously protested by member churches on the grounds that it did not accord with the majority sentiment of the constituent churches. But it was defended with equal vigor, not on the basis of the argument that the "message" did represent the churches; and not on the merits of the "message" content: but almost entirely on the basis of *the Conference's right to speak to the churches!*

Every time someone protested that action, the reply came back: "But we must recognize that the Conference had a right to speak to the churches!" Here was a Presbyterian Session saying to a critical congregation: "You must remember that although you do not agree with us, we are the spiritual shepherds of the flock!"

The NCC has made no effort to retract its action in Cleveland. Why should it? For it does not exist to determine the will of the churches, but to speak *to* the churches what they need to hear. In fact, through a widespread and expensive promotional campaign, the NCC has endeavored to educate the churches in the findings of the Conference through the medium of papers, books, pamphlets and films, all designed to promote acceptance of the "message" of the Conference to the churches.

You may say, "But didn't we have delegates to the Cleveland Conference?" Indeed we did. Some three or four out of several hundred. But is such a basis of representation sufficient reason to bind the Presbyterian Church, U. S.—which pays its respects to the Westminster Confession of Faith and to Reformed Theology—to decisions rendered by such bodies?

Furthermore, who among the Presbyterian U. S. delegates had a hand in the writing of the Cleveland "messages"? Or who among the several hundred delegates at large wrote it? No one. It was written in the New York offices of the NCC, approved by the appropriate Department of the NCC and then after approval by the appropriate Conference committees it was presented to the Conference for adoption. As a matter of fact, the section on Red China met vigorous opposition and had to be rammed through the assembly in much the same way that controversial resolutions are rammed through any large, deliberative body such as our own General Assembly.

The NCC and Missions

In the December 23 issue of the *Journal* there was a report of the 1959 meeting of the Divisions of Home and Foreign Missions of the NCC in Atlantic City. Throughout that conference speaker after speaker carried the torch for the cooperative philosophy of the NCC as over against the individual interests of the several denominations. Repeated reference was made to the necessity for home mission boards to relinquish their responsibilities and their authority to the appropriate Committees of the NCC. Constituent churches were urged, almost in so many words, to make the NCC their missions "board."

The national "cooperative" body is essentially that Ecumenical Church which—many believe—will some day take the place of the denominations. And the General Assembly of the Ecumenical Church is located at 475 Riverside Drive, New York City.

In the opinion of many, the end result of the ecumenical movement will be, in effect, the shifting of the top authority in each denomination from its present locus to Riverside Drive, New York. In our own denomination, in such an eventuality, the General Assembly we know will become a sort of regional authority comparable to our present Synods.

This ultimate eventuality is exactly what a great many supporters of the NCC in our denomination want and have been working for. A great many other advocates of the NCC do not want any such thing. But that is the present direction of the movement. And today, in several spiritual areas, matters affecting our denominational program are being decided in New York by authorities far removed from Presbyterian polity and faith.

Effect on Presbyterians, U. S.

Have you wondered about some of the new ideas appearing? About the new language and thought-forms in which theology is today expressed? About "mission" and "break-through" and "renewal" and *"koinonia"* and *"diakonia"* and *"kerygma"*? Some of these terms encompass truth of great value. But where did they come from? Many of them came down to us in much the same way that the "message" we were referring to a moment ago came down: in literature, releases, actions of the NCC; in "messages" from "Headquarters."

In our opinion, such a "movement" in the "dialogue" between churches is not necessary. There are cooperative bodies that exist to represent their constituents in matters of common interest, not to be their Bishop. The National Association of Evangelicals is an example of such bodies with a constituency comparable in size to the constituency of the NCC. We have studied the NAE for a long time and we have never seen a "message" from it to be read in the thousands of pulpits of its churches.

The NCC does not have to be what it has become. But there seems little likelihood that the trends within it will halt and reverse themselves. There is absolutely no encouragement or pressure from any quarter whatever which might conceivably have the practical effect of reversing its direction of movement. The NCC, in fact, represents that segment of the Protestant world that largely wants to go the way it is going.

Therefore, without embarrassment and because we are Presbyterians, not Romanists; because we reverence the Word of God and the Westminster Confession of Faith in a way that "Headquarters" does not even pretend to recognize them—for these reasons, we say, we find it hard to be enthusiastic about the National Council of Churches.

II. ITS MESSAGE

Now the shifting of ecclesiastical authority from denominational headquarters to central headquarters in New York is, in our opinion, a serious cause for concern. But equally disquieting is the message emanating from the new headquarters. In short, what the NCC says to its constituency is another reason why we have little enthusiasm for it.

Naturally the Reformed or Presbyterian theology, as such, never appears in the "messages" sent down for the guidance of constituent churches. This is to be expected because the denomi-

(please turn page)

nations within the NCC—reflecting about half of American Protestantism—represent almost every conceivable shade of theological opinion. The NCC itself, therefore, usually speaks at the level of the lowest common theological denominator.

What little theology is exhibited in its directives is hammered out in the centers of sophisticated religion, formulated by religionists far removed from the Reformed tradition, adopted and sent down by Departments, Commissions or Conferences in which the historic Gospel of the Lord Jesus Christ is usually avoided like the plague.

Recent Directives

During the past year, a major pronouncement on the theology of stewardship was formulated in a "Theological Study Conference on Stewardship" held at Wagner College, Staten Island, New York. Guiding principles for Christian Education were worked out by the Division of Christian Education meeting in St. Louis. And suggestive principles for Evangelism came down from authorities on evangelism in such places as Yale and Union of New York through the Department of Evangelism.

The Department of Social Welfare has just presented to the General Board—which issued it as an offical pronouncement on health services—a general statement on what the attitude of the churches shall be towards community health programs. In this official pronouncement, the churches are told to "encourage the inclusion of mental, dental, nursing and other health services in programs of prepaid care." They are further urged to work for the "extension of the amount and kind of care available to retired and other aged persons and to persons living in rural areas."

In still another recent action, the General Board called upon the constituent churches of the NCC to guard against making religion an issue in the forthcoming national elections. It warned that "it is the responsibility of the members of our churches to oppose vigorously appeals to religious bigotry as a factor in elections." It said voting "should be based primarily upon a candidate's personal integrity, his leadership competence, and his stand on central issues."

In yet another action, the NCC recently urged the churches, through its General Board, to help put an end to the present legislation under which agricultural workers are imported from Mexico on a temporary basis.

During the current period of March and April, 1960, alone, there will be meetings of the Executive Committee, Department of Stewardship and Benevolence; of the Committee on cooperation in Latin America; of the Japan, Korea, Philippines and Southeast Asia Committees; and of the Radio, Audio-Visual education and Mass Communication Committee. From each of these meetings, guiding principles and instruction can be expected to come down to us.

Invariably the pronouncements can be expected to vary from slightly liberal to extremely radical—theologically—and from slightly "left" to extremely radical—politically and socially.

A Specific Bulletin

I have before me a "message" issued by the Department of Religious Liberty, dated December, 1959. (All of the illustrations given in these articles have been the most recent in order to be most representative). This "message" has to do with the "dialogue" between churches, with planned parenthood, with the issue of a Roman Catholic for President, with "Christian Responsibility for Freedom."

The bulletin describes in plaintive language the "pitiful plight" of Dr. Willard Uphaus who is confined in a "dark and airless cell" (*perhaps a dungeon?*) in New Hampshire because he would not furnish the court with a list of "guests" at his allegedly subversive summer camp for "World Fellowship." The bulletin urges readers to appeal for clemency (despite the fact that the U. S. Supreme Court upheld Dr. Uphaus' conviction) and it furnishes the proper address to which correspondence may be directed. (The most impressive response has come from the whole Connecticut Council of Churches which obediently sent petitions to everyone including the Governor).

Another matter in which this department of the NCC has something to say is the conviction of Morton Sobell, the electronics and radar expert who was found guilty of espionage in connection with the Fuchs, Gold, Greenglass and Rosenberg case. The bulletin furnishes the address of the "Committee to Secure Justice for Morton Hobell" and suggests writing the White House for clemency.

The bulletin goes on to report: "The General Board of the National Council of Churches at its June meeting, in the interest of religious liberty for all faiths, recorded its opposition to a proposed amendment to the U. S. Constitution which would affirm that ours is a Christian nation."

And, in a final item, the bulletin offers helpful information to those who would avoid military service: "A documentary film, in color and sound, with Don Murray as narrator, produced by forty religious and peace organizations, gives to conscientious objectors approaching their draft registration date, needed information as to possible alternative service. For information, write . . ."

Effect on One Denomination

The NCC not only sends down material such as the above for the information and guidance of its member churches, it also supplies all kinds of resource material and study guides with program suggestions for the wide dissemination of "messages" and the proper indoctrination of the people. The UPUSA (Northern Presbyterian) Church is currently advertising widely the mass of resource material prepared by the NCC to implement the findings and the "message" of the Fifth World Order Study Conference with its controversial pronouncement on Red China.

According to a bulletin from the Department of Social Action of the Northern Presbyterian Church, congregations may secure a 64-page pamphlet entitled "Christian Responsibility on a Changing Planet," a companion piece, "A Study Guide for Christian Responsibility on a Changing Planet," a brochure including a variety of programs for local groups, an issue of the UPUSA bulletin especially based on the "message" of the Cleveland Conference, entitled "This Changing Planet," and a series of twelve background papers prepared by special study commissions related to the Cleveland Conference. Our ecumenical headquarters is certainly going to see that its directives are assimilated and the record of our UPUSA (Northern) brethren illustrates the way denominations are expected to fall obediently into line.

At this moment, the NCC is canvassing its constituent churches for suggestions and recommendations for the improvement of its services. Its next great tri-annual meeting is coming up. Many of its supporters are looking towards a re-styling of its operations. However, we can be sure that, in the light of past performances, whatever changes take place will be in the direction of increased centralization and ecumenicity.

When the old FCC became the NCC, the new phoenix which arose out of the ashes of the old was just like the old only more so. Churches seeking to preserve an evangelical individualism or a Biblical ecclesiology probably should seek another affiliation.

END

(Continued from page 7)

If a suspicious husband asks his wife whether or not she has committed adultery, she may licitly answer, "No," even though she has actually sinned thus many times. Her answer really means: "No, I have committed no crime of adultery that I must reveal." The question is rightly aimed only at knowledge that is not secret, and so the wife may reply accordingly.[10]

At least three significant things are thus revealed:

1. A Catholic need not hold to an oath if a sinful action, i.e., contrary to canon law, comes up as a result of the oath but was unknown at the time the oath was taken. It may be rightly assumed that an oath to uphold the Constitution of the United States is subject to this same interpretation.

2. When Catholic leaders say that a Catholic President would have to obey his "conscience," they really mean conscience as they define it. Here again the Church is supreme.

3. A Catholic can literally lie, but excuse it on the basis of "broad mental reservation."

Perhaps a Roman Catholic President would rise above these teachings of his Church. Already the leading contender for the Democratic nomination, Senator John F. Kennedy of Massachusetts, has gone against the Catholic Church at some points. He has never attended a Catholic school, he has said that he opposes the appointment of an ambassador to the Vatican, and that he believes in the strict separation of church and state. But knowing the dangers, informed Americans cannot help but be alarmed when they consider the possibility of the pressure of excommunication applied to a public official who finds that his public duty conflicts with the law of his Church.

Since Senator Kennedy is the most prominent Catholic politician in the public eye, we should mention at least two incidents in which he has shown that he is affected by the dictates of his church. When Mr. Kennedy was a member of the House of Representatives, he was invited by Daniel Poling to speak at a banquet in connection with the fund-raising campaign for the Memorial Chapel honoring the four chaplains who went down with the *USS Dorchester* during World War II. One of these chaplains was a Jew, one a Catholic and two Protestants, one of whom was Dr. Poling's son.

Although he had agreed to speak and had prepared his speech, at the last minute he declined to appear on the advice of the late Denis Cardinal Dougherty of Philadelphia. Mr. Kennedy has lately tried to justify his actions, but the April issue of *Christian Herald* sets the record straight and makes it clear that he bowed to the authority of the Church. It seems unlikely that this discipline would be relaxed even if he were President.

On the birth control issue, Senator Kennedy has said that it would be ". . . a mistake for the U.S. to advocate the limiting of the population of another country." But, he added, if the question were presented to him in office as President, he would act in accordance with his oath of office.[11] (Knowing the Church's attitude toward oaths, this still leaves it a moot question.)

But the Rev. John R. Connery, professor of moral theology at West Baden College, speaking for Catholicism, says it would "clearly be wrong" for a Roman Catholic president to approve a bill giving birth control aid to foreign countries. This Jesuit moralist says that a Catholic president would have to veto such a bill or let it become law without his signature.[12]

The big question is: Would Mr. Kennedy or any other Catholic president do what he says he will do or would he yield to the pressure of the hierarchy in Rome when the chips are down?

In the light of the official position of the Catholic Church, the historical developments of the Roman Catholic Church's participation in politics, the present situations abroad, the statements of the Catholic press in America, the application of Catholic political action in America, and Mr. Kennedy's own actions in two exemplary cases, there is strong indication that no Catholic president would be as free as Mr. Kennedy claims he would be.

What then should be the attitude of the individual Protestant? First of all, it must be an objective attitude. He must be careful that he does not let the consideration of these problems create bitterness in his heart for the individual Catholics he knows. He must not allow political issues to interfere with his Christian witness.

On the other hand, he must exercise the mature judgment of a responsible Christian citizen. In consideration of all the facts, including those we have related here, he is responsible to decide for himself what his political action should be. He must conscientiously vote his convictions rather than party affiliation, paternal heritage or personal prejudices. Whatever are these convictions, to fail to vote means in essence that he casts a vote negative to them.

In the matter of a Catholic candidate for president, he must weigh carefully—along with the other considerations—the limitations under which such a man would serve.

The Protestant church must also face the question of its position on this important issue. Because it is so easy to get emotionally aroused on this subject, the church must be careful to maintain its equilibrium. We dare not get involved in politics in a way that would violate the very principles we are trying to protect. While the church is responsible for informing her people concerning such issues, she must not try to dictate what their political action should be. This must be left to the individual Christian, using the freedom that is his as a Protestant and an American.

The church does have a right, however, to exercise the freedoms granted her under the Constitution and, where these rights are endangered, to speak out. The apostle Paul used the privileges of Roman citizenship to prevent the curtailment of his ministry. In line with this, the Protestant church can well insist upon the full freedoms under our Constitution, recognizing that in doing so she must also bear the responsibilities of freedom.

But the Protestant church has a greater responsibility than this. If the purpose of the Roman Catholic Church is to "Make America Catholic," our purpose should be not only to preserve the heritage that is ours, but to challenge America with a real and vital Christianity that will change lives and remake our nation.

If Protestants will arise to this spiritual challenge, they will do more to protect the rights of all Americans—Protestants, Catholics, Jews and the non-religious—than by any other course they can follow.

But this means that we must have a revitalized Protestant church. This means there must be revived Christians. For all of us this means the full surrender of our hearts and lives to the service of God. END

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[10] *Moral Guidance* by Edwin F. Healy, Loyola University Press, thirteenth printing 1958, pp. 247-48.

[11] *Newsweek, op. cit.*

[12] Ecumenical Press Service, Dec. 11, 1959.

Reprints of this article are available in attractive booklet form immediately from *United Evangelical Action*, P. O. Box 28, Wheaton, Illinois. Single copy, ten cents; Dozen, $1.00; Hundred, $7.50.

WORLD view

ABC church stops support . . . New law in New York

• • ALTHOUGH IT WAS not of earth-shaking proportions, the recent action of the First Baptist Church in Wichita, Kansas, withdrawing support from the American Baptist Convention was calculated to rock the parent convention and even slightly jar the National Council of Churches. ABC membership in the NCC was the reason given. The fact that the 4,300-member church is the largest in the convention gave the action added significance.

The proposal had been under study for a year by the board of deacons which recommended the action to the church. A member of the board said that it "simply is a protest to the American Baptist Convention because of its affiliation with the National Council of Churches. The best way to protest is through withdrawal of our supporting funds." The amount involved is $33,000.

The major concern, a spokesman said, was that the ecumenical ideologies of the National Council also brought social and economic philosophy contrary to Baptist beliefs in separation of church and state.

Sentiment was sharply divided in Wichita. Churches of other denominations joined the controversy, agreeing that First Baptist's relation to the ABC was an internal matter but that the NCC issue affected others as well. The local association of evangelicals sponsored a Sunday afternoon rally at which more than 800 heard Dr. Vernon Grounds, president of Conservative Baptist Seminary, Denver, speak on "The Case Against the National and World Council of Churches."

Whatever "case" Dr. Grounds made, the First Baptist Church seems to have made a rather dramatic and pointed one itself.

• • TWO DISPATCHES FROM London of the same date reported conflicting opinions on birth control. Bishop Stephen Bayne, chief executive officer of the Anglican communion, spoke of the contraceptive pills now being sold in Britain as a "gift of science" which "Christians have every right to use . . . for proper ends."

Bayne was rebuked by the Roman Catholic Bishop of Nottingham, Edward Ellis, who sharply condemned use of the pills. He said that "Onan's sin, for which he was instantly killed, is disguised under the name of birth control." Few Protestants would agree with Bishop Ellis' interpretation of the story in Genesis 38.

Meanwhile another member of the Anglican communion, Right Reverend James A. Pike, Episcopal Bishop of California, continued pressing for a "crash program" of research to make the Roman Catholic "rhythm" method of birth control more reliable. Paul Blanshard was recently condemned by Catholic critics for calling it "Vatican roulette."

Nor did the Catholics show much appreciation for Bishop Pike's support. Writing in the national Catholic *Register* Paul H. Hallett said that Pike's "intention is evident. It is to salvage the well-battered idea that the world is in danger from a population surge that cannot be met in any other way than by reducing births." The Catholic bishops, said the writer, "reject the whole near-heresy implied in 'population explosion' thought, that divine Omnipotence has not provided adequately for man's future needs, if man will do his part." But Hallett did admit that Pius XII had "expressed the hope that means would be found to predict the sterile periods more accurately."

Pius seems to have agreed with Blanshard that the "rhythm" method involves chance-taking, and perhaps would have shared the hope of Pike that scientific research could eliminate it.

• • NEW YORK GOVERNOR Nelson D. Rockefeller has signed into law a bill providing a penalty of license revocation for driving an automobile while the driver's alcoholic blood content exceeds a tenth of one per cent. This is lower than the level usually considered to cause intoxication but obviously impairs the ability to drive safely.

Since practically everyone old enough to drink is also an automobile driver, a bill like this could do two things: (1) shut down a lot of liquor outlets because of the lack of business, which is something the strongest prohibition forces have been unable to do, or (2) clutter the sidewalks with inebriated pedestrians who would also create traffic hazards. The big difference between the walking drunk and the driving drunk is the difference in getting himself killed and killing someone else. Temperance and safety forces would do well to watch the operation of this new law for the next couple of years.

• • PROTESTANTS READING or hearing the President's reports on his Latin American tour were as interested in what he omitted as in what he said. None of the publicity revealed any interest on his part in the persecution of Protestants in some of the Catholic-controlled countries. Senator Wayne Morse, candidate for President and chairman of the committee investigating "American Republics Affairs," has also just returned from a tour of the southern continent, displaying a similar blind spot with respect to violations of religious liberty.

Regardless of any personal sympathy of American Protestants for their oppressed co-religionists, this obliviousness to injustice appears to many as a serious error in our international policy. The people of the Latin countries are deeply devoted to personal liberty. They have always resented the undemocratic forces which oppress. Among the most oppressive, in their minds, are the representatives of the Church of Rome who are usually in

alliance with the dictators. South America is famous for the "anti-clericalism" of its people, whether they be Catholic or non-Catholic.

A substantial part of the resentment against North American "Yanquis" is based on the feeling that our government is in league, not only with the undemocratic politicians, but also with the Catholic bishops. This suspicion is inevitable, resulting from the fact, for instance, that the same priest who stirs up violence against religious dissent also distributes relief supplies and food furnished by Uncle Sam. It is doubtful that we will ever count Latin Americans as our friends until we stop being the friends of their enemies.

● ● DESPITE THE SETBACKS which the forces fighting for decency in literature suffer from adverse court decisions, there is some indication that the public itself is getting fed up with the diet of sex and sadism.

Speaking on the Senate floor, Senator Frank J. Lausche (D., Ohio), has commended the Chicago Transit Authority for banning from newsstands on CTA property more than 100 magazines and forty "paper-backs" deemed "undersirable, lewd or obscene."

"My belief is that until self-imposed restraints are adopted by merchants," said the Senator, "and until the parents of the country begin boycotting commercial institutions which in connection with legitimate business, sell immoral, indecent material, we shall continue to witness a disintegration of the morals of our youth."

The Chicago Transit Authority ordered the ban after a study of the material sold at the newsstands. Said Chairman Virgil Gunlock: "We hold that it's our right to decide what can be sold on property over which we have jurisdiction. We just don't want the kind of indecency which is in many of these magazines appearing on Chicago Transit Authority property."

Another encouraging report came from Tulsa, Okla. The two daily newspapers, the *World* and the *Tribune,* have joined the growing list of papers across the nation in a fight to keep obscene or suggestive advertisements from the movie pages. This code for ads has been adopted: (1) No illustration will be accepted which states or implies conduct which is by normal standards morally or socially unacceptable; this will include pictures of persons in compromising positions, pictures of persons in a suggestive state of dress, pictures showing alcohol or narcotics along with persons in compromising positions, and violent pictures. (2) No copy or headline will be accepted which tends to stimulate unwholesome attitudes toward sex, violence, alcohol, narcotics, immorality, or perversion, or uses the device of double meanings, or implies it is part of the picture being shown, but is not.

Take this down to your newspaper and ask what *they* are going to do about the obscenity-bordering movie ads in *their* paper that offend the Christian sensibilities of your community.

● ● CHURCHES IN MISSISSIPPI, faced with an order from their higher church bodies to integrate, may now secede from their national denomination and retain control of their church property. The bill, passed by the legislature and signed by Governor Ross R. Barnett, was bitterly opposed by Protestant church leaders.

The bill was frequently referred to as the "Methodist Bill" because its sponsors said they were alarmed by statements of national Methodist bodies favoring integration. Under its terms, upon petition of two-thirds of the membership of a congregation, the state chancery courts would be authorized to dismiss its trustees and appoint new ones.

Baptist leaders fought the bill on the grounds that it is a violation of the principle of separation of church and state. If the state could pass laws affecting The Methodist Church and other denominational groups with similar forms of government, it could also pass legislation affecting churches that adhere to the local form of church government, Baptists argued.

● ● BECAUSE SOME OF the news items which appear monthly on this page appear to be critical of the Roman Catholic hierarchy and the leadership of the National Council of Churches, we want to report a couple of items that came across our desk this month that show the other side.

Just a Minute

■ OUR MOTHER'S DAY became a national holiday when the late President Woodrow Wilson signed an order of Congress on May 8, 1914, appointing this day for the expression of our love and appreciation to our mothers.

But Mother's Day really began much earlier. Here is the way one expressed it: "When Mother Eve looked down into the tender eyes of baby Cain and with a throbbing heart of hope said, 'I have gotten a man from the Lord.' hoping he might prove to be the promised Redeemer, then Mother's Day began."

Perhaps one of history's greatest mothers was Jochebed, the mother of Moses. Little known, her influence has probably done more to shape the reformers and spiritual leaders of the centuries through the life of her famous son than any other mother. With dauntless faith she placed him among the bulrushes, setting his sister Miriam to watch nearby. When Thermuthis, Pharoah's daughter, looked down into the little ark with pity and wished for a Hebrew nurse for him, Miriam, as if darting out of nowhere, was by her side. A loving Providence sent him back home to his mother.

Jochebed instilled into young Moses' heart eternal principles of right which all of Pharoah's shrewd court masters could never get out of him. Her home was what every mother's home should be—a nursery, a school of discipline, a sanctuary of worship. She imbedded deeply into his soul his religious past and future duties. Out of this training began the molding of a mighty man before whom the nations bowed in a tribute of respect.

Among the great statesmen, heroes, reformers and spiritual leaders of the world, Moses stands a gracious memorial to the dauntless courage, undimmed hope and character training ability of one lone woman who dared to play the part of a royal, faithful mother.

WILLIAM S. DEAL

Graham Confers with President

■ AT A CONFERENCE in the White House immediately upon his return from Africa and the Near East, Evangelist Billy Graham suggested to the President that he make a good will tour to Nigeria during the October celebration of Nigerian independence. Such a visit from the President, Dr. Graham said, "would electrify all of Africa and identify the United States with the nationalistic aspirations of the new nation more than anything I can think of."

During his meeting with the President, Dr. Graham commented on the emergence of the new nation of Nigeria from British rule, indicating that the current upsurge for freedom on the part of the African nation is largely a result of the work of Christian missionaries. "Until the last five years," Graham said, "eighty-five per cent of all education in Nigeria has been under the auspices of Christian missions." He included both Protestant and Catholic missions and education in his evaluation.

To illustrate the great extent of the influence of Christian missionaries in Nigeria, the evangelist cited an incident with the Premier of this East African region. At a dinner given in his honor, Dr. Graham said, the Premier stated publicly that his position as Premier was largely a result of the work of a Methodist missionary. "She picked me up from the streets, gave me an education, and above all, led me to Christ," he told the visiting evangelist.

Asked about the comparative growth of Christianity and Islam, Dr. Graham said that below the Sahara for every three converts to Christianity there are seven converts to Islam. The major stumbling block to the Christian religion in African countries, he said, is the fact that many Africans consider Christianity "the white man's religion." The American evangelist took particular pains, he pointed out, to stress the fact that Jesus Christ belonged to all the races of the world, that His mother took him to Africa when He was an infant, and that an African helped bear His cross on the way to Calvary.

Questioned concerning the effect of racial conditions in the United States on the minds of Africans, Graham said that on the whole the attitude in Africa toward America is wholesome at this point. The leadership there, he indicated, knows that the United States is committed to a policy of resolving the problems of racial discrimination within its own borders.

Explaining his reason for not accepting invitations to go to South Africa during his African visit, the evangelist said he would not go there until meetings could be conducted on a multi-racial basis. He said that as soon as the leadership in South Africa informs him that unsegregated meetings can be held there, he will cancel other engagements and go to that land immediately. American Negroes have much to contribute to Africa in the way of missionary work and an educational program, Graham said and added this personal experience: "Tears of rejoicing were brought to my eyes when an American Negro now teaching in Africa testified in one of the meetings that she was converted in one of my meetings in Jackson, Miss., in 1950."

The famed evangelist was asked, "If you were ever put in charge of a missionary program in Africa, what points would you emphasize?" and this was his answer:

"1. Missionaries should have the best training possible.

"2. A study of anthropology should be a requirement for missionaries in Africa in order for them to understand tribal backgrounds and problems.

"3. In the face of the prevalence of Islam in Africa, a thorough understanding of that religion is necessary for the missionary.

"4. Many American Negroes should go as missionaries to Africa.

"5. Mass evangelism can be effective in Africa as well as elsewhere in spite of the many language difficulties.

"6. Christian education has an important role to play in the missionary program.

"7. Social service, such as hospitals and other welfare work, is vital to a program of missions.

"8. Native Africans should lead in the missionary program, even if they make mistakes."

Following his conference with the President, Dr. Graham went to his home in North Carolina for a period of recuperation and preparation before returning to Washington in June for his second Capital Crusade.

Tom McMahan's series on Billy Graham's "Safari for Souls" in Africa is being put into a booklet on the tour and about 30 pages of pictures. Copies of the book, at $1.00 each postpaid, may be ordered from The State—Record Company, Box 150, Columbia, South Carolina.

One is a 95-page book, *Roman Catholicism and Religious Liberty,* written by Dr. A. F. Carrillo de Albornoz of Geneva, and published by the World Council of Churches. The author is a former Roman Catholic who has a wide reputation as a scholar. His thesis in this book is that an increasing number of Roman Catholic theologians, including "very important members of the hierarchy," favor religious freedom. He contends that the new theory in favor of religious liberty is "quite different and even opposite" to the old doctrine.

The other thing we want to pass on to you is the gist of a letter sent to all members of Congress by the National Council of Churches and endorsed by the executive heads of twenty-four member denominations. A news release says the letter "reiterates the agency's 'unalterable opposition to Communism.'"

We have no comment regarding either statement, but perhaps they are encouraging straws in the wind.

● ● RELIGIOUS LIBERTY WON another victory in Greece recently. The Greek Orthodox Church, very monopolistic in its attitude toward religion in Greece, had asked for the trial of the Rev. Spiros Zodhiates of the American Mission of Greeks in New York for "attempting to penetrate into the conscience of Orthodox people and convert them into Protestantism" and of unlawfully using the title of "Reverend" before his name in articles for Greek publications.

Tried in two different courts, Mr. Zodhiates was acquitted on both counts. The Thessaloniki court, hearing the first charge, said that there was no proselytism involved in Mr. Zodhiates' free distribution of material from the United States. Almost simultaneously, the Court of Canea ruled that the title of "Reverend" may be used by both Orthodox and non-Orthodox clergymen.

● ● THE MUNICIPAL COUNCIL of Vaudreuil, Quebec, which is entirely Roman Catholic, has slapped a $765 tax bill on the independent Protestant "Christian Homes for Children" and advertised that it would be sold at public auction if the bill is not paid. According to Dr. Harold G. Martin, this is the only Protestant organization holding property in the entire country and he asserts that the tax was levied because of Catholic opposition to the summer youth ministry carried on by the organization. Last summer 135 were converted in summer camps, sixty of whom were Roman Catholics.

A church which the organization

sponsors at Dorion, Quebec, has also been placed on the tax rolls, but no action has been taken to auction it for nonpayment.

• • A BILL WHICH WOULD have seriously curbed Christian missionary activity in India was defeated last month after two days of debate in the Lok Sabha (House of the People). If passed, the measure would have required official proof of religious conviction before a person could embrace Christianity.

The negative vote came after B. N. Datar, Minister of State for Home Affairs, declared the bill was unconstitutional, and denied that missionary activities were proving harmful to the country. He reminded House members that missionaries are making a contribution to the world in their program of "uplift of a large number of downtrodden people." He also stressed the point that Christianity, stemming from the "Thomas Christians," is as truly an Indian religion as is Hinduism.

Delegates cheered his assertion that Hinduism is the most tolerant of all religions and should not by force inhibit the activities of other religions.

• • A NEW DEVELOPMENT appears to be in the making for federal loans for colleges, according to the Washington office of Baptist Press. Similar bills have been introduced in the Senate and the House of Representatives proposing loans for the total construction and equipment programs of both public and religious colleges and universities.

Heretofore, federal loans for college housing have been available, but this new proposal extends the loan principle to classrooms, laboratories, libraries, and related facilities, including initial equipment, machinery and utilities. It also includes the rehabilitation, alteration, conversion or improvement of such existing structures.

The new loan program—the Senate bill would make $125 million available while one House measure calls for $800 million—would be for "any educational institution offering at least a two-year program acceptable for full credit toward a baccalaureate degree, including any public educational institution, or any private educational institution" that is a nonprofit school. The funds, at low interest rates over a fifty-year repayment period, would be available to schools that could not get loans on equally favorable terms or conditions elsewhere.

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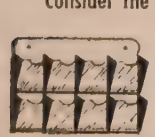

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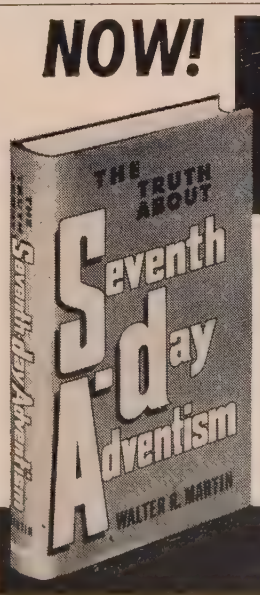

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BOOK views

By Arnold D. Ehlert

■ With little in the way of heralding, Kregel Publications in Grand Rapids has issued Joseph Bryant Rotherham's *Emphasized Bible* and at the same time his *Emphasized New Testament* ($12.95 and $3.85). The Bible runs to almost 1200 pages, including an introduction and appendices.

Unfortunately, the publishers do not give us any bibliographic background as to previous publication. There were at least twelve editions of the New Testament. The edition reproduced now by Kregel is the third. In its preface we learn that the first edition was put out in 1872. The whole Bible seems to have been published first in 1897. The system of marking is different from that employed in the twelfth edition. There is no indication as to why the third was used.

It is not possible here to go into the intricate set of symbols used in these works, but anyone familiar with them will recognize the editor's purpose of bringing the English reader as close as possible to the meaning and feel of the original. By manipulations of signs, indentations, variety of type, and footnotes, he reinforces his rather literal translations. He has a good reputation as a Hebraist, and many Bible scholars have profitably used his work. The paper is good and the reproduction is quite clear.

The A. J. Holman Company of Philadelphia is preparing to celebrate its 160th anniversary as a Bible publisher. To commemorate this event they have published a three-volume commentary on the Bible entitled "The Bible Expositor" ($6.95 each). The subtitle reads: *The Living Theme of the Great Book*. Dr. Carl F. H. Henry is the consulting editor and the expositions are written by sixty-five contributors selected for scholarship and fidelity to the inspiration and authority of the text. Introductions precede the major sections and each unit consists of an outline and a synoptical summary of the message of the book. The text of Scripture is not reproduced.

There is a freshness and insight revealed in these expositions that justifies such a substantial undertaking. The three volumes run to 1300 pages. The bindings are in red and blue cloth.

The Doctrine of Grace in the Apostolic Fathers by Thomas F. Torrance. Eerdmans. 150 pp. $3.00. *Reviewed by J. R. Mantey.*

This is an excellent, scholarly and linguistic study. It throws a spot-light on the changing theological conceptions in the post-apostolic period. The author's stated purpose is to demonstrate "the enormous difference" apparent in the teachings on grace in the New Testament and the apostolic fathers of the second and third centuries.

Grace in the New Testament is defined as that benevolent motivation and action of God which was revealed and actualized in Jesus Christ freely offering redemption to sinful men. "Grace is the transcendent Christ in gracious forgiving and enabling motion . . . Grace means the primary and constitutive act in which out of free love God has intervened to set our life on a wholly new basis" (p. 33). By Christ's death on the cross the believer has been reconciled to God and has been adopted into the divine family.

But in the second century the drift from dependence on Christ alone for salvation becomes apparent. Instead there is a noticeable trend to emphasize rules of conduct and ritualism. Precepts and commandments begin to abound. The failure to distinguish between Law and Gospel is already characteristic in the Didache. Clement, also of the early second century, taught that justification was realized not by faith alone in Christ, but also by "works."

Grace was conceived as given to those who made themselves worthy by obedience to God. It was for the pious, not sinners. While Ignatius seemed to have had an apostolic concept of grace, he, however, deviated from it in teaching that grace was mediated only through the church and its ministers.

As time advanced, formalism and legalism gained greater sway and the germs of later Roman Catholic doctrines became apparent. Self-justification and man's merit are substituted for Christ's grace. "Grace came to be considered as something given by God to those who worthily strive after righteousness to enable them to attain their end" (p. 139).

Dr. Mantey is professor of New Testament at Northern Baptist Theological Seminary, Chicago.

A History of Israel by John Bright. Westminster Press, 500 pp. $7.50. *Reviewed by Edward J. Young.*

This work represents tremendous scholarship and research. To write a history of Israel and to take account of recent discoveries and recent theories is no mean task—and Dr. Bright has accredited himself well. One who takes up this work cannot help but compare it with the *History* of Martin Noth and to this reviewer at least, it not only compares favorably with Noth's work, but surpasses it. Certain sections such as that which deals with the Patriarchs are particularly well handled, and the author is clearly at home in the modern literature. There are some surprising omissions, as is probably natural. No note is taken, for example, of the work of Kline on the Habiru, and the question of the date of the exodus is deserving of fuller consideration.

The great weakness of the work lies in its attitude toward the sacred Scripture. The author does not hesitate to set the opinions of men and his own opinions above the statements of Scripture. Thus we find, for example, that Daniel is said to be the latest book of the Old Testament (p. 408) and with this late dating of the book there is coupled a typical "modern" interpretation which robs the book of its rich meaning.

The Isaianic authorship of the great prophecy is not accepted, and a documentary theory of the Pentateuch is adopted. It is on a disappointing note that the work closes. The true theological meaning of the Old Testament is not presented, but rather a picture of Heilsgeschichte that comes dangerously near to some of the neo-orthodox emphases of the day. But who wants Heilsgeschichte when he can have that One of whom the historical Moses in

the law and the historical prophets did speak, even Jesus the Christ?

Dr. Young is professor of Old Testament at Westminster Theological Seminary Philadelphia, Pa.

CALVIN'S DOCTRINE OF THE CHRISTIAN LIFE by Ronald S. Wallace. Eerdmans. 349 pp. $5.00. *Reviewed by Albert J. Lindsey.*

This volume, republished from Great Britain, should be in every minister's library. Here is a book of definite interest in our current era when much is being discussed on the Christian life. The author has done an extensive work based upon a study of Calvin's sermons and commentaries as well as his *Institutes*. The book is heavily documented, often listing eight to eleven references and using as much as a third or more of a page for footnotes. A great host of subjects are covered dealing with sacraments, doctrines, the world, controversy, death, error, marriage, morality, vice, sex, dancing, law, war, and many others.

The book is divided into six major sections: The Sanctification of the Church in Christ, Dying and Rising with Christ, The Restoration of True Order, Nurture and Discipline within the Church, the Exercise of Faith, and the Effect and Fruit of Faith.

It is not strictly a book of Calvin's ethics, but rather Calvin's judgment on the various moral problems that faced men in his time which can be very helpful to us in the day in which we live. The center, as in Calvin's writings, is Christ; the foundation is the Word of God, and thus all conduct is judged and determined by the authority of Scripture.

Dr. Wallace in this, his fourth book, has given to earnest students concerned with the subject of Christian living a spiritual gold mine. While it will be of great benefit to all, it is especially significant to those of the Reformed Faith.

Dr. Lindsey is pastor of the First Presbyterian Church, Tacoma, Wash.

THE RELIGION OF THE OCCIDENT: THE ORIGIN AND DEVELOPMENT OF THE ESSENE-CHRISTIAN FAITH by Martin A. Larson. Philosophical Library. 711 pp. $6.00. *Reviewed by Stuart C. Hackett.*

Around the turn of the century one of the schools of classical liberal theology (the so-called historico-religious school) found its unifying conception in the thesis that historic Christianity is a syncretism or fusion of elements primarily derived from various non-Biblical religious traditions which were in tension with one another in the Graeco-Roman world of the first century. Martin Larson's present work is thoroughly committed to this thesis and may be regarded as an attempt to defend such a syncretism from the standpoint of a thorough-going humanistic naturalism and in the light of the rather more extensive present knowledge of first century religious conditions.

The announced purpose of the work is the investigation of "the origin, the sources, the inner meaning, and the redevelopment of the religion of Jesus . . ." (p. xvi)—which is "the religion of the occident." The author's general position may be summarized as follows: Christianity as we find it in "the Gospel Jesus," i.e., in the Synoptic picture of Jesus, is a combination of four basic elements—a *soteriology* which teaches the doctrine of an incarnate god-man who dies and rises again, and whose body and blood must be sacramentally consumed by those who aspire to spiritual deliverance; an *ethic* of world renunciation, personal moral transformation, universal human equality, brotherhood, charity, and communism; an *eschatology* of universal judgment issuing in eternal bliss for the righteous and eternal torment for the wicked, and, finally, a *supernatural messianic concept* of a great teacher of righteousness who is God incarnate and who, having been put to death by his enemies, is expected to culminate history by his personal return.

All four of these elements Larson regards as derived from previous religious ideologies: the soteriology stems from the mystery religions of the ancient world, all of which take their point of departure from the ancient Egyptian cult of Osiris; the ethic stems primarily from the influence of Buddhism on Jesus himself; the eschatology finds its main concepts in Persian Zoroastrianism, and the supernatural messianic concept is taken over from the Jewish cult of the Essenes who in turn built likewise on Zoroastrian foundations under the simultaneous influence of Pythagoreanism.

Larson believes that he finds extensive justification for this last derivation in the Dead Sea scrolls discovered at Khirbet-Qumram in 1947. These scrolls were presumably produced by a group of ascetic celibates who belonged to the Essene cult in the first centuries B.C. and A.D. In the *Habbakuk Commentary* (a work previously unknown) and in the *Testaments of the Twelve Patriarchs* (a work that has always been extant, but allusions to which were found in the Qumram literature of the first century B.C.), Larson finds the concept of a "Teacher of Righteousness" who ultimately came to be regarded as God incarnate and whose

(Please turn page)

TWO NEW ADVANCES have been made recently in the bibliographic coverage of new publications. The R. R. Bowker Company of New York has for some time been publishing a series of catalogs covering new publications. These in the order of their relationship for consultation regarding books in print at any given time are: *The Publishers' Trade List Annual,* which is a two-volume collection of publishers' catalogs; *Books in Print,* which indexes this by author, title, and series; *Subject Guide to Books in Print,* which is just what its title indicates, and *Publishers' Weekly* the magazine of the publishing world which has in each issue a listing of new books being announced under the heading, "Weekly Record."

The latter has recently been expanded to include in its entry not only the regular bibliographic data, including the Library of Congress Card number, but also the Dewey Decimal classification number and the Library of Congress subject headings for the book.

As of February 1, the Bowker company began publishing two extensions of this most comprehensive announcement program. The first is a monthly magazine entitled *American Book Production Record.* This takes all the titles listed the previous month in the "Weekly Record" and cumulates them under the Dewey Decimal numbers. Thus one can look for any particular subject if he knows the proper classification number.

The second is a publication coming out six times a year and announcing books to be published during the next four months. These are classified broadly by subject (no Dewey numbers) for each month, and there are author and title indexes. Beyond this one cannot reasonably expect to go unless somebody gets out a publication listing books that are being written or ought to be written!

Most of our readers will either not be interested in or able to subscribe to these bibliographic tools, but we thought you might like to know about them and to know that they can be consulted at any good library or at the larger book stores.

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career parallels that of Jesus in many respects. In fact, the author believes that the Teacher was an actual leader of the Essene sect who was executed in the mid-first century B.C. and who, being quickly idealized by the sect, was regarded as having risen from the dead and as shortly to return in the role of "Messiah of Moral Judgment." Jesus, in turn, is himself regarded as a dissatisfied member of the Essene community who became convinced that he, not the awaited Teacher, was the true incarnate Messiah—in fact, "He consciously recreated the career of the Teacher of Righteousness and pursued by design a course of action which would lead inevitably to His sacrificial and spectacular death as an atonement for the sins of mankind . . ." (p. 292).

After an extensive elaboration of the theory thus summarized, Larson proceeds to explain how this core was progressively developed, and in some cases drastically re-oriented—by Paul, by the standpoint of the *Revelation,* and by the writer of the Johannine literature. Paul was a Gnostic whose works were progressively revised by Catholic thinkers of the second century in order to remove these objectionable elements; the *Revelation* is a tirade of Jewish Christianity against both the Roman Empire and the Pauline school—the Beast is the emperor Vespasian and it is suggested that Paul himself is the false prophet; the Johannine literature, finally, represents a thorough Hellenizing of Christianity in which "the historical Jesus is obscured and lost" (p. 492). The book ends as Larson, with a growing brevity of detail, sketches the history of Christian conceptions and practices up to the beginning of the medieval period.

To my mind the book has a twofold positive value: first, in the course of developing his thesis, Dr. Larson provides the reader with an extensive body of knowledge about the pagan cults of the Mediterranean world from about 3,000 B.C. onward—about Zoroastrianism, Buddhism, Pythagoreanism, Mithraism, and finally about the Essenes and the light shed upon them by the Dead Sea scrolls. This makes the work a useful historical source book for the discerning reader who is able to separate history from imaginative interpretation. Secondly, the thoroughgoing humanistic naturalism of the work ought to stir Christian thinkers to the production of a far more adequate apologetic than evangelical orthodoxy has yet produced.

On the other hand, a negative critique is certainly in order. In general, Larson operates from the outset with his naturalistic assumptions so that objectivity of judgment is scarcely possible for him. Again, the more closely he approaches the discussion of historical Christianity as such, the more extensively do his conclusions go beyond the historical data on which they are supposedly based.

Two specific criticisms are especially pertinent. The first concerns the use of the Dead Sea scrolls. The extensive parallel which Larson draws between Jesus and the Essene "Teacher of Righteousness" is based on an extremely questionable interpretation of the pertinent passages in the literature—an interpretation which few cautious scholars would accept. Most of the detailed parallels, for example, are based on the following suppositions: first, that apparent allusions to the *Testaments of the Twelve Patriarchs* in the Dead Sea literature establish that this work, substantially in its present form, was familiar to the Qumram sect at least by the mid-first century B.C.; and, second, that the developed Messiah concept of the *Testaments* was therefore characteristic of the view that the sect took of their own martyred teacher. Suffice it to say that the evidence for these suppositions is questionable and slight. The older view—that the *Testaments* was subjected to considerable interpolation after the time of Jesus—is still highly plausible.

But a more far-reaching criticism is also important. Larson everywhere assumes that by showing that many New Testament conceptions have an extensive intellectual and religious history he has at the same time given a naturalistic explanation and refutation of the Christian view that these conceptions find their truth in the person of Christ. But this assumption is a misconception. The truth of Christianity does not significantly rest upon the historical originality of its conceptions; it rests instead upon the evidence (elaborate and extensive) that these conceptions, with whatever history, are fulfilled in Jesus Christ.

Of course Christianity rises in many ways out of Old Testament religion. Further, there is no reason why the religious aspirations of various cultures might not have achieved a group of conceptions which represented in various degrees a human yearning for that which was decisively manifested and truly fulfilled in the Lord Jesus Christ as God Incarnate. The real question for Christian apologetics is not whether the New Testament conceptions have a history, but rather whether these conceptions are true in Christ.

To this last question, Larson's ponderous tome fails to afford even the least inkling of an answer.

Dr. Hackett is professor of philosophy at Louisiana College, Pineville, Louisiana.

Evangelical Newsfront

Dr. Lee Roberson (center), well-known Baptist pastor of Chattanooga, Tenn., and principal speaker at annual meeting of New England Fellowship of Evangelicals, confers with leaders. From left to right are shown: Myron H. Ferrin, treasurer; J. Alden Cheever, presiding vice president; Dr. Roberson, Walter Gustafson, secretary, and Arthur Chamberlain, Jr., newly elected president.

united action

NEF Annual Meeting

BOSTON—Dr. Lee Roberson, Baptist leader and pastor of Highland Park Baptist Church, Chattanooga, Tenn., (reputed to have the South's largest membership of 17,000), addressed 2,000 delegates at the recent thirty-first annual meeting of the New England Fellowship of Evangelicals here in Park Street Church, Dr. Harold J. Ockenga, pastor.

The New England Fellowship, an interdenominational organization which holds membership in the National Association of Evangelicals, was founded some thirty years ago at Rumney Conference Grounds, Rumney, N. H., a 300-acre summer vacation center near Plymouth, Mass. From its headquarters in Boston, the NEF serves member churches through evangelism, radio, pulpit supply and a Christian education program.

An outstanding feature of the NEF ministry is its rural Bible teaching program in which ten young women travel a total of more than 20,000 miles a month in Maine and Vermont teaching the Bible to some 8,000 boys and girls. Evangelistic campaigns constitute another phase of the Fellowship's work. Three citywide campaigns were conducted this spring in Hartford, Conn., Springfield, Mass. and Portland, Me. by Dr. Jimmie Johnson of North Carolina, a close friend of Billy Graham. Dr. Hyman J. Appelman, prominent Russian-Jewish evangelist, held an area-wide campaign in St. Johnsbury, Vt.

New England Fellowship represents 600 churches in the New England states.

Another Noble Tour in June

PORTLAND, Ore.—As a result of the overwhelming interest in the message of John Noble on a recent trip through the Northwest, a second tour is being arranged for the last two weeks in June. So reports Rev. Wilmer N. Brown, director of the Northwest Region National Association of Evangelicals which sponsored the tour in cooperation with the Evangelical Fellowships and churches of the area.

Mr. Noble gained the attention of his audiences, Mr. Brown said, with his realistic descriptions of his long imprisonment in Soviet concentration and slave labor camps. During the sixteen-day tour which covered over four thousand miles of travel within the NAE Region, Mr. Noble spoke over forty-five times to city-wide rallies, colleges, universities, high school assemblies, Christian business men's meetings and ministerial luncheons. One of the special features of the tour was the showing of the Armstrong Circle Television film, "The Vanished," based on Mr. Noble's first book, "I Was a Slave in Russia."

Mr. Brown said that the NAE constituency was especially pleased with the emphasis which Mr. Noble gave to the need for a spiritual awakening as the basic answer to Communism and to the fact that this awakening will come only by a re-affirmation of faith in the Word of God.

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public affairs

Armed Forces Day Proclaimed

WASHINGTON — President Eisenhower has proclaimed May 21 as the eleventh annual Armed Forces Day. From May 14 through May 22 the public is invited to "Open House" at military installations.

The theme chosen for the Armed Forces observance is "Power for Peace," according to a news release here from the office of the Commission on Chaplains of the National Association of Evangelicals." Armed Forces Day is an opportune time to give recognition to our men and women who are serving in the armed forces," the release stated, adding, "Prayer offered for those from your church, the appearance of their names in your church bulletin, the encouragement of letter writing to those in the armed forces, are ways in which we can uphold our men and women who are serving God and country."

The Chaplains Commission suggested several ways in which churches might cooperate in supporting Christian witness in the military: Special prayer for the ministry of chaplains; encourage members of the active and reserve military establishments to attend services in uniform; let every serviceman and woman know that their church stands behind them and that they are considered "missionaries in uniform."

Alcohol on Airplanes

WASHINGTON—The Federal Aviation Agency, of which E. R. Quesada is administrator, has issued regulations governing the use of alcoholic beverages on airplanes. The rules governing the drinking or serving of alcoholic beverages aboard aircraft carriers are as follows:

1. No person shall drink any alcoholic beverage aboard an air carrier unless such beverage has been served to him by the air carrier operating the aircraft;

2. No air carrier shall serve any alcoholic beverage to any person aboard an air carrier aircraft if such person appears to be intoxicated.

In a letter to airlines presidents, Mr. Quesada requested that these rules be made available to passengers, that violations be reported and that cabin

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sunday school

Minnesota S. S. Convention

DULUTH, Minn.—One of the most successful Sunday School Conventions on record for this area was held recently at First Presbyterian Church here, where Dr. Frederick C. Fowler former president of the National Association of Evangelicals, is pastor. Total registration for the Sixth Annual Minnesota Sunday School Convention was 1,600 with the largest number outside the host city coming from the Twin Cities and 150 from Wisconsin. Attendance was reported as excellent, with a packed auditorium and "standing room only" each night.

There was a full morning program of "institute" instruction each day, followed by afternoon workshop sessions on all phases of Sunday School work and also laboratory sessions on Camping, Visual Aids and Handicrafts. In addition, there were Exhibitor Workshops conducted by some of the nearly fifty exhibitors who presented displays.

Afternoon and evening sessions were filled with inspirational speakers—many of them nationally and internationally known Sunday School leaders. To mention only a few: The keynote address was brought by Rev. Ransom D. Marvin, executive assistant of the National Sunday School Association, with which the MSSA is affiliated. Others making main addresses included such well-known names as Dr. Henrietta Mears of Gospel Light Publications; Dr. Bob Cook of Scripture Press; Dr. Carl Lundquist, president Bethel College and Seminary, St. Paul, and Rev. David D. Allen, pastor Calvary Baptist Church, Hazel Park, Mich.

missions

Russian Film Widely Shown

INGLEWOOD, Calif.—"God honors a missionary ministry." This is the conclusion reached by Rev. William B. Brittin, pastor of Fairview Heights Baptist Church here, who instituted such a ministry in his church several years ago and is now watching the fruitful developments from the project.

In 1953, one year after becoming pastor of Fairview Heights Church, Mr. Brittin led his church into a personalized missionary service which has grown from a missionary gift of $2,000 a year to approximately $30,000 in 1960. The pastor was persuaded that if the people were given opportunity to see and to know their missionaries they would become vitally interested in missionary endeavor. Consequently, he began to saturate the church with missions and missionaries.

As a result of this growing concern for the lost in other lands, the people made it possible for their pastor and his wife to make a preaching tour of

Europe and the Holy Land in 1958, including a six-weeks' preaching mission in Portugal, Spain, Italy and Greece. Upon his return his pictures and message opened up an expanded ministry throughout Southern California and inspired his congregation to release him for a second mission to Portugal and Spain in the spring of 1959. While there Pastor Brittin took a side trip into the Soviet Union as part of his vacation time—and the effect of the resulting illustrated message, "Russia—Land of Anti-Christ," electrified not only his own congregation but reached churches throughout the country. This wide distribution was made possible by a filmstrip and tape prepared at the suggestion of the Moody Institute of Science and introduced by Dr. Clyde Narramore.

Truly, Pastor Brittin concluded, God honors a missionary ministry.

world-wide

WEF Secretary on Asian Tour

MUSCATINE, Iowa—Rev. Fred G. Ferris, International Secretary for the World Evangelical Fellowship, is in the midst of a three-month tour of the Orient. He expects to meet with evangelical leaders in every country of Asia to gather data relative to evangelical activity and to lay ground for an Asian Evangelical Conference to be convened in Hong Kong September 14-18 of this year.

WEF is undertaking this conference, the headquarters office here indicates, in the interest of strengthening the witness of evangelicals throughout Asia. It is anticipated that action taken at this Conference will bring into being the Asian Evangelical Fellowship and establishment of headquarters offices for the Orient and for Southeast Asia.

Immediately following the Asian Conference, WEF leaders are making plans to convene the WEF Triennial in Hong Kong, September 19-21. Plans are being made to organize a world tour for American evangelicals attending the Triennial.

press

"Ben-Hur" Wins 11 Oscars

HOLLYWOOD — The Biblical film, "Ben-Hur," was named "best picture of the year" at the recent Academy Award presentations here. Not only did it receive the "best picture" award, but it won more prizes than any other film in academy award history—eleven "Oscars."

Across the country in Philadelphia a few weeks earlier, the National Evangelical Film Foundation awarded its own "Oscars" at the "World's Only Christian Theatre." Winning the "Christian Oscar" for best actor of 1959 was Richard Kiley for his part as the Apostle Peter in "The Power of the Resurrection." Paul Harvey, noted news com-

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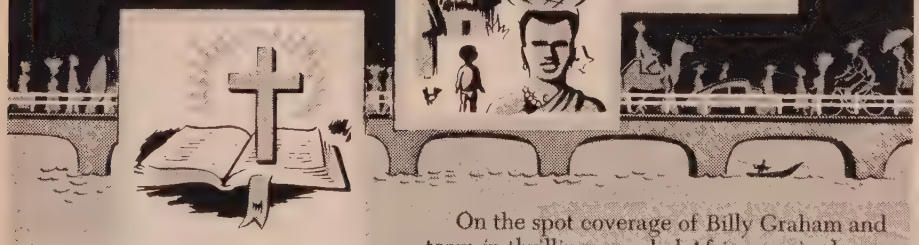

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mentator, received a Christian Oscar for the production of the Most Unusual Record of the Year ("Yesterday's Voices"), Word Records. Other NEFF presentations included the following: Best films—"The Power of the Resurrection," Family Films; Best Missionary Film—"Something to Die For," Gospel Films; Best Youth Film—"Teen Age Witness," Family Films; Best Sermon Film—"Teleo," Bible Institute of Los Angeles; Best Actress—Cheryl Lee Oppenhuizen in "Teen Age Rock," Gospel Films, and Best Director—Harold Schuster, "The Power of the Resurrection." Record awards in addition to that presented to Paul Harvey included: Best Male Vocalist — Dick Goodwin, "I Heard God Today," Cornerstone Records; Best Female Vocalist— Beth Farnam, Sacred Records, and Best Single Record—Beverly Shea, "How Long Has It Been," RCA Victor Records.

Higley Press Is Sold

BUTLER, Ind. — Higley Press, 65-year-old publishing plant here, has changed hands. It has been purchased by S. Lambert Huffman, who has served the establishment as sales director since August 1959.

Two generations of Higleys had devoted their lives to this enterprise. Luther H. Higley pioneered in religious publishing through this publishing house and produced the well-known Higley Sunday School Lesson Commentary and other Sunday School helps. Robert Dale Higley took over the business in 1936 after his father's fatal illness and under his leadership the Higley Press increased its ministry three-fold. But in April of last year Mr. Higley suffered a stroke which forced him into retirement.

Mr. Huffman formerly owned Radio Station WCMW in Canton, Ohio and WARU in Peru, Ind., as well as an advertising agency, Huffman & Co., in Canton. He brings more than thirty years' experience in journalism, advertising and radio to his new duties as administrative head of Higley Press.

personalia

S. Hugh Paine, senior scientist at the Atomic Commission Argonne National Laboratories, near Chicago, will be Associate Professor of Physics at Houghton (N. Y.) College next year. Mr. Paine, brother of President Stephen W. Paine of Houghton, is a graduate of Wheaton (Ill.) College and the University of Chicago. He is author of a hundred-page book considered an authority on radiation damage.

Paul F. Elliott, secretary of General Sunday Schools and Youth for the Pilgrim Holiness Church with denominational headquarters in Indianapolis, Ind., has been elected to a three-year term as president of Owosso (Michigan) College. He will assume his duties June 15. Mrs. Elliott, who has her teacher's certificate from Eastern Michigan College, will join the faculty of Owosso College in the fall.

Russell V. DeLong, widely known as a Christian educator and religious leader, has resigned his post as president of Pasadena (Calif.) College. On the day of his formal resignation, Dr.

DeLong broke ground for a $150,000 girls dormitory. Other additions to the campus during his administration include two other dormitories, a president's home, and an ultra-modern student center.

Don Mallough, editor of the ministers' magazine, *Pulpit,* published by the Assemblies of God, Springfield, Mo., has been named associate editor of *The Pentecostal Evangel,* weekly voice of the denomination. He will assist Rev. Robert C. Cunningham, editor of the Assemblies' official journal.

A. J. Metzler, Scottdale, Pa., has been elected president of the Protestant Church-Owned Publishers' Association which has its headquarters in Philadelphia. The new president was formerly publishing agent of the Mennonite Publishing House at Scottdale.

Thomas O. Chisholm, known as one of the world's most prolific hymnwriters, died recently at the age of ninety-three. Three of his most popular hymns are "Living for Jesus," "Great Is Thy Faithfulness," and "The Prodigal Son."

William E. Kirschke, former executive secretary of the National Sunday School Association and recently pastor of Calvary Tabernacle in Chicago, has been appointed special representative of the Assemblies of God to Australia. He and Mrs. Kirschke are to represent the literature program of the Assemblies and assist Australian churches in developing a stronger Sunday School program. They expect to arrive in Melbourne, Australia, about August 3.

Edwin H. Rian, head of Jamestown (N. Dak.) College, has accepted the presidency of Biblical Seminary in New York. He succeeds Dr. Dean G. McKee, who has served in that post for fourteen years.

Antonio Caliandro, who for a number of years conducted a special ministry to former Roman Catholic priests in Italy and trained them to open missionary stations, died recently.

James G. Dale, after sixty years of active missionary service in Mexico, has resigned as director of the Mexican

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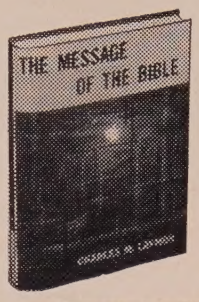

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ASK DOCTOR SUNDAY SCHOOL

Dr. Clate A. Risley

LAST MONTH I discussed the importance of a good church program to invite people to and the necessity of doing something for people so that their lives are different because they have been to Sunday school. In short, this means that the best advertising any Sunday school can put out is its product.

Keeping this firmly in mind, I'd like to make some specific suggestions to help in publicizing your Sunday school.

Begin in the church. Better yet, begin with your Sunday school. You can do nothing better than to make a list of all the delinquent Sunday school members and all church members who do not attend Sunday school regularly. Divide these names and begin an "Operation Contact." project. This is personalized publicity.

Another form of face-to-face publicity can be done at the close of almost every service. Teach your teachers to look for, contact, and speak to those who are not in Sunday school.

The weekly church bulletin is a good promoter. Be sure there is something about Sunday school in it every week. If possible list attendance by departments. List perfect attendance classes and honor roll students and teachers.

The annual community canvass is without question one of the best ways to publicize your Sunday school and church. Plan details carefully. Send the workers out on visitation armed with attractive folders, leaflets, and tracts inviting the people to Sunday school, to church, and to Christ.

Direct mail, even with a possible rise in price is still one of the cheapest ways to get a message delivered. You can't go across town for four cents. Uncle Sam will. Write your visitors as well as your prospects. Contests of various kinds are always good talking points. The NSSA "March to Sunday School in March" emphas's received a tremendous acceptance. It is basically a theme which sets an atmosphere to advertise and talk about.

Newspapers are much more interested in news than we sometimes think. However, many pastors and church workers have not known how to get it across. Don Gill has rendered a vital service in his new book, *Better Press Relations for Evangelical Churches* (available from the NAE office for $1.00).

Here are a few things to remember:
Be sold on what you are advertising.
Be sure it is worth advertising.
Talk it up—write it up.

Print it up and spread it out. It won't do anybody any good on the table at the back.

Four C's to remember are:

Be complete — answer what, who, when, where, and why; be clear; be concise; be correct.

Now that you have read this, what are you going to do about your church and Sunday school publicity?

Readers Say-

They Like Missions Issue

To the Editor:

I found Bob Pierce's "Key to World Conquest" (*March 1960*) inspirational. He mentioned the intense dedication of Russian youth who brave all hardships to consecrate themselves to the furtherance of the hammer and sickle "because the Communist government began teaching them the glories of Communism during their first year in school, teaching them by the very songs they hummed."

Thank God for the Sunday school! But how far do you think the Communists and the Catholics would get if their efforts of producing disciples were limited to one hour each Sunday morning? Perhaps after 1900 years of efforts they, too, would be fighting a losing percentage battle against the rising population. When are we going to awaken to the realization that before we can have truly dedicated disciples we must teach them the glories of Christ from "their first year in school, teaching them by the very songs they hum"?

Five years of pastoral experience convinced me that we can match Communist discipleship only if we have efficient, daily, Christ-centered education for our children where by the very songs they sing, the stories they read, and the activities in which they engage they will be taught that they are children of destiny to reshape the world for Christ.

God grant us thousands of additional Christian day schools!

DONALD VITTER
ROCKLAND COUNTY
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To the Editor:

The article, "The Communists Stole Our Strategy," (*March 1960*) should be reprinted by the thousands. We think *Action* is a wonderful paper.

H. D. COHN
YAKIMA, WASH.

To the Editor:

Congratulations on the March issue! When gross darkness is spreading over our nation and the world, it is indeed heartening to read such an article as "Miracle in New Guinea" (*March 1960*).

I like *Action*. It keeps me posted on religious affairs in our country and in the world. Enclosed is my check for a two-year renewal.

O. A. WILCOX
McMINNVILLE, OREGON

To the Editor:

United Evangelical Action is a constant challenge to my heart. My prayer is that God will indeed unite all those who are true to the Word of God to proclaim the gospel to the needy world. The March missions issue should be carefully read by every concerned Christian. All five of your lead articles are of such importance that I am asking for a copy for each of our church families. Enclosed please find a personal check to cover the cost.

ELMO WARKENTIN, PASTOR
CASS CHURCH
DOWNERS GROVE, ILL.

Order Spain Reprints

To the Editor:

Please send me 25 copies of the pamphlet, "The Truth about the Protestant Situation in Spain," for distribution.

MRS. JOHN SWINBOURNE
MADISON, WIS.

To the Editor:

Enclosed is $1.00. Send 25 copies of the reprint on Spain. I hope to send and give them out.

NICHOLAS DEVRIES
WHITINSVILLE, MASS.

To the Editor:

Please send me 25 copies of "The Truth About the Protestant Situation in Spain." In this presidential election year, the subject of Roman Catholic authority and domination in Catholic-controlled countries will be one in which all evangelical Protestants should be well versed. Do you have literature available giving authoritative, documented information regarding persecution of evangelical Protestants in South America plus information on the long struggle the evangelicals have had in receiving religious freedom in Italy?

I believe we need to be armed with facts and statistics when we discuss the subject of Catholic power. Tolerance is well-known to the Catholic in these United States where Catholics are in a minority group, but elsewhere it is an entirely different matter.

WARREN E. PHIFER
ALEXANDRIA, MINN.

(*Editor's Note:* Our supply of the pamphlets mentioned (except the one on Spain) is exhausted. From time to time we do carry pertinent news items which have relevant information. See the article, "A Catholic President: How Free from Church Control?" in this issue for additional information. Reprints of the article on Spain are still available in minimum quantities of 25 for $1.00. Order a supply for distribution.)

Correction Noted

To the Editor:

In the March 1960 issue of *United Evangelical Action,* you carried a very fine article on the Salvation Army uniting with the National Holiness Association.

In the last paragraph, you stated that "NHA has a total church membership of 251,928, serving . . . etc." This should have read, "The Salvation Army has a total church membership of 251,928, serving . . . etc."

NATIONAL HOLINESS ASSOCIATION
MARION, IND.

Wrong "Award-winner"

To the Editor:

Just reading your March issue, page 26, report of EPA convention. Paragraph 4 states the award-winner for "Most Improved Format" as *The Transmitter*. But Dr. Gregory brought back the first-place plaque to *The Free Methodist*. It hangs in our first-floor hall beside the one given to Mrs. Kresge, editor of *Missionary Tidings*. *Transmitter* was given honorable mention in the "format" category, as was *The Free Methodist* in the "denominational" division.

LOUISE E. TENNEY
WINONA LAKE, IND.

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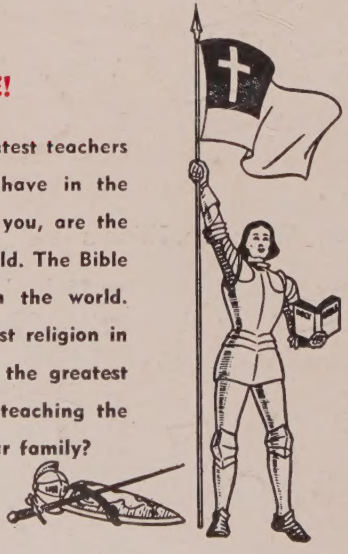

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